

3rd. It has given employment at good wages to idle hands; and to small farmers it has afforded winter work, and an opportunity of earning money at a time when they had comparatively little work at home.

4th. It has brought foreign produce and foreign capital into the Province, and has been the chief source of the money by means of which the country has been opened up and improved; by which its roads, bridges and public buildings have been completed; its rivers and harbours made accessible; its natural resources discovered and made available; its Provincial institutions kept up, and its functionaries paid.

These are some of the benefits which the lumber trade has conferred upon the Province. But unfortunately, whether from its own nature, or from the abuse and competition of those who followed it, this trade has also been productive of much evil. Thus—

1st. It has not merely given employment to idle hands who could obtain no employment in farming, but being itself the first and most important pursuit in the Colony, it became the leading or chief employment of the able-bodied men of the Province. Farming, which silently grew up after the lumber trade had been already established, was considered altogether secondary and subsidiary to it.—The ground was cultivated chiefly to raise supplies for the lumberer. As a more respectable pursuit, and as affording the prospect of excitement and adventure, the occupation of lumbering tempted the young men in great numbers from the more sober and monotonous pursuits of agriculture, and thus greatly retarded its progress in the Province.

2nd. It also unsettled and demoralized the minds of these young men, and gave them extravagant habits of living, which they imparted in some degree to their families and connections, and which still cling prejudicially to the settled population in some parts of the country.

3rd. It acted in a similar way upon the minds of many of the most promising immigrants from the old country, enticing them into the woods, then teaching them thriftless habits, and in fine, making them not only less valuable additions to the productive labour of the Province, but also less able to maintain their families in comfort, and to train up their children to be useful and industrious members of society.

(To be Continued.)

REPORT ON THE NAVIGATION OF THE RIVER ST. JOHN.—Continued.

MEDUCTIC FALLS

The rapids known as the "Meductic Falls," are caused by a sudden declivity of the bed of the River, the increased velocity of the stream resulting therefrom, together with the channel being obstructed by large erratic blocks of stone, rendering this part of the navigation extremely precarious. At the head of the rapids the body of water falls towards the left bank, and runs between a number of granite boulders, so distributed, that in order to find a channel at all, it is necessary to follow a very tortuous course; and the current being exceedingly strong, a boat is liable to be carried against some one of these erratic blocks, in the attempt to avoid striking against another above or below it. Since the judicious removal of several rocks this season by Mr. Ingraham, a boat dropping down the River in the main channel after passing over the upper bar, finds the first impediment to be a large boulder, No. 1, known to the boatmen as the "Flounces," which forces the boat so far in shore, as to place it in danger of striking against the sunken rocks marked Nos. 2 and 3, whilst endeavouring to regain an eligible position in the stream. Between rocks 4 and 5, for passing clear of the rocks off the projecting point A, towards which they are impelled in consequence of the set of the current being into the small bay above them, we propose to lessen this tendency by endeavouring to deflect the stream off the left bank by the jettee or pier BCD, 110 yards long, built of timber and loaded with stone. Whilst constructing this work, such boulders in its vicinity as impede the passage upwards of towboats, should be removed, and a track made for the horses as near the water's edge as practicable.

The rock No. 1 should be removed before any others are touched; this effected there will be a comparatively unimpeded channel with deep water the entire way down to the point A; this however is so contracted between the sunken rocks 4 and 5, that we consider it of next importance they should be blown up. There are other rocks close to the proposed channel such as those at No. 7, which should be removed, but the exact selection to be made can be decided better after the principal obstructions have been removed, and which should be left to the discretion of the parties performing the work. Until the effect of these works can be observed, it is not advisable to undertake any further improvements. It seems however probable that the construction below the Falls, of a dam projecting from the right bank, would back the water to the foot of the rapid, lessen the force of the current off the point A, and enable a boat to follow a less intricate course among the rocks; the danger however of the passage, can eventually be overcome only by a dam and lock, whenever the increased traffic on the River will warrant the requisite expenditure. The probable cost of these services will be £820, viz. the embankment and blasting rocks.

CALHOUN ROCK.

A number of large rocks are deposited in the River immediately above the Nackawick River, which impede the navigation; 4 of which should be removed, viz:—

One large one near the right bank:

One large one near the left bank:

Two large ones in the centre of the River.

The probable cost will be £15.

KOAC ISLAND.—Survey No. 13.

Above the head of Koac Island, the current sets across the River, carrying the ice against the high bank on the right, where it packs, and arresting the transport of the rolling stones, their debris and gravel has raised the bed of the River, forming a narrow bar extending obliquely

across it from the right bank to Koac Island, where the depth of water varies from 2, 0., to 2, 6., only. This we propose to improve by reducing the width of the water-way by the dam DCB, constructed from the right bank, and bending 500 yards down the stream; to be formed of sunken cribwork loaded with stone, shingle and gravel; it will average 4 feet in height.

There is a large rock off the projecting point above Koac Island, which impedes the navigation, and should be removed. The probable expense will be £500.

BEAR ISLAND BAR.—Survey No. 14.

The "Long Reach" extends from Koac Island to Bear Island, without any interruption, when the water shoals to about 1, 10.. To rightly understand this section of the River, it must be regarded as the basin of one of the chain of Lakes already referred to; in which were deposited at a former period, the alluvial tracks now called "Intervales," and through which the River is at present cutting a series of passages or channels; thus were formed Long Island, Hog Island, Bear Island, &c., which split the River into several branches creating so great a separation of its waters, that no one branch retains sufficient volume and velocity to convey forward the gravel and sand brought which therefore deposit and form bars, raising the bed of the River until the navigation has been obstructed; local circumstances have determined the passage between Bear Island and Hog Island to be the deepest and best channel, and which we propose to improve by conducting more water into it, and confining the stream within narrower limits, where it extends over too large a surface; this can readily be effected in the first place, by closing the passage between Long and Hog Island, by the dam A B, 500 yards long, formed of brush and stone, and covered with shingle and coarse gravel, taking care to make secure abutments: Secondly, by strengthening the existing dam C D, at the foot of Hog Island, by a bank of gravel thrown from the stream: Thirdly, by extending the dam down the River to E, for a distance of 670 yards; this latter work to be formed of brush, stone and gravel, and average 5 feet high. The probable cost will be £1,535.

(To be Continued.)

COMMUNICATIONS.

[FOR THE CARLETON SENTINEL.]

MR. EDITOR,—I send you the following Notes of a Sermon preached before the Orangemen at Jacksontown, on the 12th inst., which by inserting, you will much oblige
Yours, &c., B. D.
Woodstock, July 20th, 1850.

Watch ye, stand fast in the faith, quit you like men, be strong.—1st COR., 16th CHAP., 13th VERSE.

MY CHRISTIAN FRIENDS—It is not necessary for me to remark that to-day is kept by the brethren of the Loyal Orange Institution, in commemoration of that eventful period when William the immortal hero reached the shores of England, and accomplished, under God, such glorious achievements;—a period when physical as well as mental chains were stricken from many, and they could rejoice in that native liberty which is the common right of all men. This day should be remembered with fond emotion by every living being under the British flag.—Shall ever the victories of this day be forgotten? nay, my friends! as long as a christian's heart is found to beat, and Protestant blood to flow through the veins of man, so long shall this day be held in pleasing remembrance, and the name of William shall stand in the memory of every true Protestant, with all its sweet endearments. It is not our intention to-day to dwell any longer on this subject, but turn to that of a more elevated nature, viz:—the christian religion. How highly are we favoured in having committed unto us the living oracles—the word of God, which so beautifully displays the character of God. What would our world be without the Bible? The Grecian orators and Athenian philosophers may display their eloquence and profound erudition,—men of learning may stand upon the majestic top of the mount of science, and from their proud pre-eminence may give us a superlative description of the stupendous works of Jehovah,—the thunders may roll through the ethereal heavens with awful majesty—the lightning dart from pole to pole with unparalleled dexterity—all nature may appear enveloped in one universal conflagration, and man may tremble at the grandeur of the scene, and yet eloquence, philosophy, science and the contending elements, may all speak in the most lofty and melodious strains, and still they come infinitely far short in describing the character of God. I reiterate the sentence—what, what would our world be without the Bible? it would be wraped up, in moral darkness and spiritual night; "for the world by wisdom knew not God." If this reasoning then be true, how eminent a position the Holy Scriptures should occupy in each of our hearts, and we should ever be careful in all things connected with our holy religion, to have it sanctioned by "thus saith the Lord." He who preaches the gospel should be guided by those sacred truths, "for the law and to the testimony if he speaks not according, it is because there is no light in him." It is by these truths my brethren that I hope to be guided in farther discoursing from this text. Without any more prelude remarks, I shall first enquire what is implied in the language of the text, and secondly, enforce the exhortation, Watch ye, &c.

1. What is implied in the text?
It is evident that the very language of the text implies some certain influences by which we are surrounded, which we are exhorted to watch, and against which we are to contend. One of these influences may be the native corruptions or evil of our depraved hearts, which is declared by the Apostle to be "enmity against God, and not reconciled to his law." In my opinion we are to take a more enlarged view of the subject of the text as it stands connected with the former teaching of the Apostle.—Against what was he contending? Against errors which

were creeping into the church even in his day; some declaring that the resurrection was already past; some that unless the people were circumcised Christ would profit them nothing; others were found going about establishing their own righteousness, and thereby endeavouring to make void the righteousness of Christ. Now as erroneous doctrines were spreading their unhallowed influence over the churches, the Apostle writes in this very emphatic manner to the Church at Corinth. Watch ye, &c. we shall then view the text in its general meaning.

What is the first error which may be implied in the text? I remark it is pelagianism, or a denial that man's nature is fallen or depraved, but that there is an innate principle which if assisted by human exertion will lead a man ultimately to Heaven. I ask, my hearers, is this the light in which the Scriptures views man? what is the language of the 51st Psalm and 5th verse? "Behold I was shapen in iniquity, and in sin did my mother conceive me." read the 3d chapter of Romans from the 10th verse, and you will there find the dreadful description which the Apostle gives of the depravity of the human heart. The Church of Rome may declare that man's heart is not depraved, but God in his word declares that it is: which shall we believe?

2. Another very fatal error my brethren which is implied in the text, is that of circumscribing the bounds of the atonement of Christ. Long has the Church of Rome proclaimed the falsehood, that out of the pale of that Church there is no Salvation, and that the blessings of the Gospel are only to be conferred on those who are able to purchase them with money; by this satanic deception, this doctrine of devils, has the Roman clergy filled their coffers from the hard earnings of the poor man, as well as from the opulence of the rich. I ask is the blood of Christ made over as a bequest to the Pope, Prelate, Arch Bishop or Priest? nay my hearers, not even the name of Pope, Prelate, Arch Bishop or Lord Bishop, is unknown in the Holy Scriptures as being applied to any one; and whether it be the Church of Rome or any other church that give these titles to their spiritual leaders, they may rest assured that they are not found in the Bible, but are the legitimate titles arising from that Popish "mystery of iniquity." (Lest I should diverge from my subject) can we for a moment suppose that God would commit the keeping of Salvation to such avaricious, unprincipled, anti-christian men? nay! even to think so would be derogatory to the character of God, and depreciatory to the atonement of Christ! How is salvation represented in the Scriptures? like a mighty river infinite and full, proceeding from the throne of God and the Lamb! what the efficacy of that blood; "Come saith God, and let us reason together, though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool."—(Isaiah 1st c. & 18th v.) Again the Apostle Paul says: wherefore he (Christ) is able to save unto the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them.—(Heb. 7th c. 25th v.) What are the terms upon which salvation is offered to man? free without money and without price.—(Isaiah 55th c. 1st and 2d v.) Now the Church of Rome confines salvation to those that are within the pale of that church. But God says,—"Look unto me all ye ends of the earth, and be ye saved;" therefore the church of Rome is not the church of God. The church of Rome says that salvation is to be procured by money, from the hands of the clergy! Christ says: "Come unto me all ye that labour and are heavy laden and I will give you rest."—(Mat. 11th c. 28th v.) Whither shall we go to Christ or the Roman clergy? if to the priest, we must buy it, if to Christ, it is free; and before I finish this part of my subject, I will give the opinion of Peter the Apostle, their new testament pope, regarding Christ and Salvation,—"Lord to whom shall we go? thou hast the words of eternal life."—(John 6th c. 68th v.) This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved.—(Acts 4th c. 11th & 12th v.) (Mirabile dicta) marvelous to relate concerning a Pope.

[FOR THE CARLETON SENTINEL.]

MR. EDITOR,—Perhaps some of your readers who are friendly to the Orange Institution, would like to hear how the 12th was observed in this neighbourhood.

According to previous arrangement Brothers Estabrooks and Orsers' Lodges became the guests of Lodge 76 at their new Lodge on the Brighton flat. As soon as the visitors arrived, the three lodges were formed into a procession and proceeded to the Meeting House near brother Kimble's, in the upper part of Brighton, where a sermon was delivered to them by the Rev. Mr. Orser. The procession was then reformed and returned to the Lodge where an excellent dinner was provided by Lodge No. 76. for themselves, their brethren and their numerous friends, who had attended to witness the celebration. About 400 persons of both sexes shared the hospitality of the brethren of Lodge No. 76.

After dinner the brethren and their friends were entertained with a lecture by Brother Joseph Bideout. Subject—"Light Destroys Darkness." The Lecturer showed some of the features of the dark ages. Noticed the deadly and untrusting opposition of the Papal Rulers to every attempt to enlighten their degraded victims—Argued that Catholic Rulers to this day possess the same temper—Attempted to demonstrate that so long as they remain Catholics they cannot give a Protestant Government any reliable security for their good behaviour, it being a principle avowed at the Council of Trent and never revoked, that no faith should be kept with heretics; in proof that Papists always act on this principle, he instanced: the Bartholomew Massacre in France—the Irish Massacre in 1640—the Revocation of the Edict of Nantes, by Louis XIV. of France—the conduct of James II. of England; as well as other instances where the most solemn treaties were wantonly broken. He then contemplated the rising light—showed its mighty progress notwithstanding the rivers of blood poured out by the fiends of Darkness in order to quench it—he showed its blessed effect upon all that en-